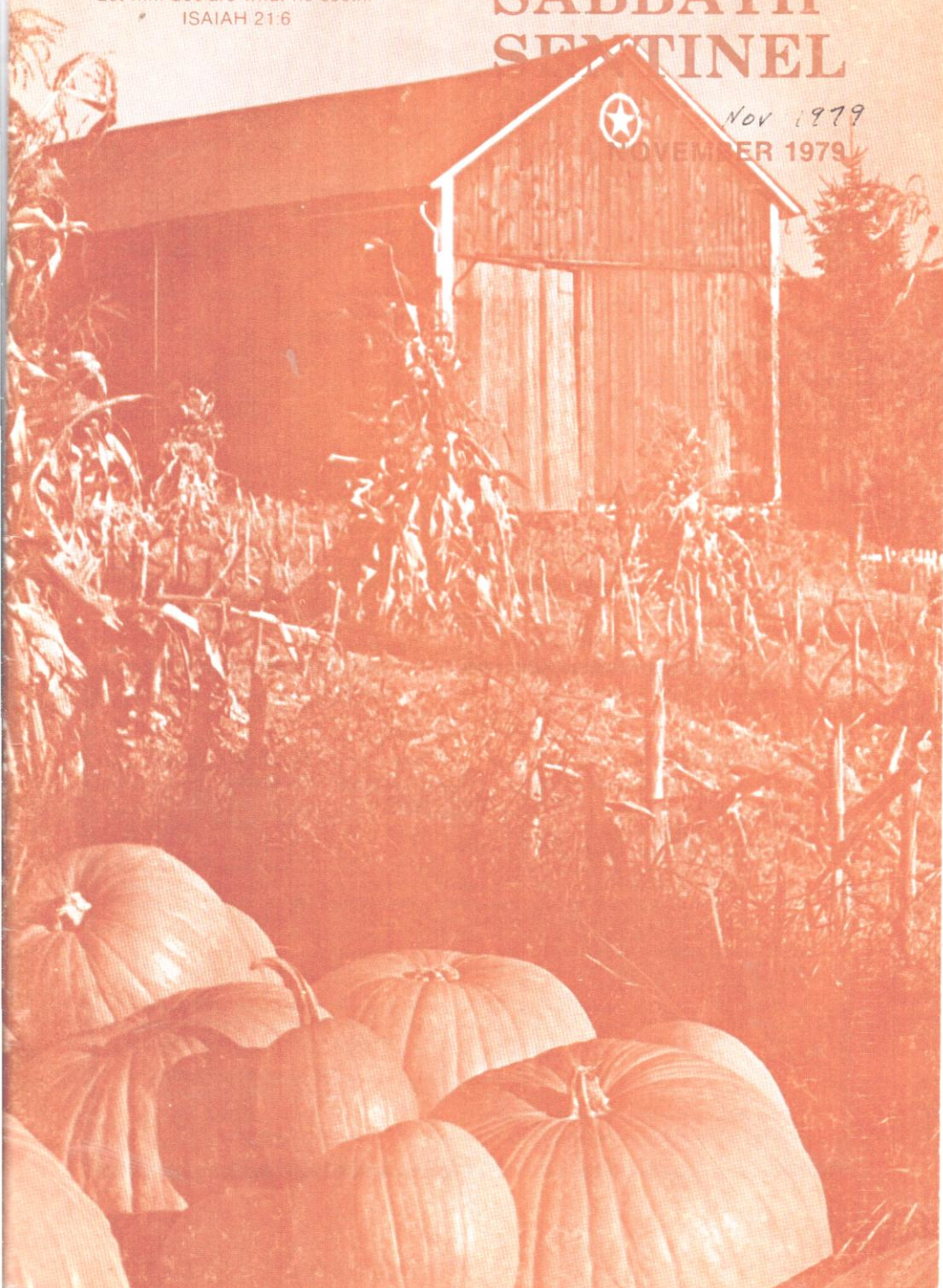


"Go, set a watchman,
Let him declare what he seeth."
ISAIAH 21:6

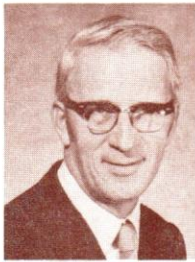
THE SABBATH SENTINEL



Nov 1979
NOVEMBER 1979



Only One Year Ago



ONLY one year ago this month hundreds of Jim Jones' followers killed themselves in a ghastly ritual that made people over the world shiver with horror.

Since then the word *cult* has taken on a sinister meaning, as legislators were besieged with demands for stricter controls over groups that do not conform to the general concept of what people should believe. One Sababtarian group had its offices occupied by nonmembers, who took control of its operations.

Jones was a scoundrel—no doubt about it. But we are coming dangerously close to reviving the Salem witch-trial concept of dealing

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with those who choose to be different.

Let's keep our brains. Possibly we'll be needing them in the troubled times just ahead.

THE SABBATH SENTINEL

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The object of this non-sectarian, nondenominational association is to bring together into one strong organization all believers in the Biblical seventh-day Sabbath (Saturday) regardless of sect, creed, or denomination, for the sole purpose of spreading knowledge of, belief in, and observance of the Creator's Holy Day. The only qualification is belief in the seventh-day Sabbath.

Annual member contribution: Regular or subscribing members, \$10.00; family membership \$10.00 (individual certificates issued but only one set of records maintained and only one copy of the Sentinel and other mailings sent); supporting members, \$10.00-\$24.99; sustaining members \$25.00-\$99.00; life members, \$100.00 or more during any one year.

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from the
**PRESIDENT'S
DESK**



Address Delivered By Dr. Terril D. Littrell At Andrews University - October 13, 1979

DR. Bacchiocchi, fellow Christian Sabbath keepers, brothers and sisters in the Lord. I feel honored in having been invited to speak on the lovely campus of this great university on this historic occasion. I think it is timely to make use of this occasion to discuss the prospects and future growth of ecumenism among us as Sabbatharians.

I bring you greetings from the Bible Sabbath Association International, a nonsectarian, transdenominational organization with headquarters in Fairview, Okla., whose primary purpose is to unite all Sabbath keepers in a world wide endeavor of Sabbath promotion. I have served as president of this tremendous organization for the past eight years.

I am always enthusiastic about conveying the elevating concepts of Christian unity as promoted by the Bible Sabbath Association International. I trust that my visit here to your campus will be a learning experience for us all as we share together our insights for future growth and development of the larger faith within the Sabbatharian community.

As we embark upon a new

decade the challenges ahead are mind staggering. When I think of the enormous amount of work that there is to do to prepare the world for the second advent of our Lord I am reminded of the old sailor's prayer: "O Lord, the sea is so great and my boat is so small." If all of us who espouse the truth of the seventh-day Sabbath were to truly work together as *one*, we would still represent a small boat on the vast and seemingly endless sea of humanity.

We might begin by asking how a transdenominational, nonsectarian organization differs from a denomination. Perhaps the term "transdenominational" is one of the most misunderstood terms in the religious vocabulary. It does not mean, as some would wish to imply, "antidenominational," but implies existing, working, or serving between, among, in the midst, and even beyond denominational and superficial barriers which seem to divide us.

The Bible Sabbath Association does not try to change the structure of denominations as such. It does not seek for the organic unity of the various denominational bodies. It does not call for the compromise or modification of denominational

distinctives of the various Sabbatarian denominations.

A flexible institution is necessary to the days in which we are living and entering. We believe that the Bible Sabbath Association can be used of God (if we will let it) as a vehicle to promote unity among Sabbatarians, as no existing denomination can at the present time.

Elmer L. Towns in his book *Is The Day of The Denomination Dead?* poses the question: Have denominations served their function, and like the running board of a car, are no longer needed? Did God ever intend that His church establish denominations?

The author is not against denominations. He agrees that the contributions of denominations to the cause of Christ are as follows:

1. The founding of educational institutions, schools, colleges, and seminaries.

2. The establishing of hospitals, old-age homes, and sanitariums.

3. The printing of books, pamphlets, and leaflets, which have received world wide circulation.

Towns contends that God allowed denominations to evolve through certain social, political, and economic pressures; but those same pressures do not exist today. He concludes that denominations were part God's permissive will but not His perfect will.

It might be observed, that the term "transdenominational" is cheap these days. Many religious organizations are using it. However, the answer to this lies in the facility with which a transdenominational ministry can be performed. A denomination is organized with certain distinctives to which it must strictly adhere, or it loses its claims to the right of existence. In many instances, failure to recognize the validity of these distinctives is interpreted by denominational

leaders as disloyalty to the church. When others outside that denomination fail to recognize those distinctives they are frequently classified as opponents of the church.

As a result of this attitude, the service which a given denomination can render is usually limited to those who adhere to policies and tenets of the denomination or who express a willingness to do so, as in the case of converts under the ministry of the church.

The transdenominational ministry labors under no such limitation; rather, there is a wide latitude in which it can serve people of other denominations that help to constitute the "larger faith." The transdenominational ministry does not have to operate within the framework of a political structure and can usually operate with greater individual liberty of conscience and so reach and influence more people than if every action were only in the best interest of the denomination.

While we value the contributions of the various denominations, and our staff members represent a cross section of several denominations, we desire fellowship without fear, and cooperation without compromise.

We have been criticized occasionally for using the term "nonsectarian". The thought expressed in the complaint has been that the very fact that the association's purpose is the maintenance and promotion of the seventh-day Sabbath casts some measure of doubt as to the validity of the use of the term.

In its strictest sense the term "sectarian" refers to a group of people who narrowly restrict or confine their belief in a bigoted adherence to a factional viewpoint. On the contrary, the Bible Sabbath Association interprets it as a

statement of honesty in the sense that the strictest principle of sectarianism does not apply to our purpose as a transdenominational organization. The work of the BSA might be compared to the Lord's Day Alliance or the American Bible Society. It is simply a case of specialization. . . .

It was late 1943 when George A. Main, a Seventh Day Baptist layman in Florida began to correspond with a few Sabbatharians of various communions and discovered that there was an interest in launching a transdenominational organization for the purpose of promoting fellowship and cooperation between all Sabbatharians; to promote Sabbath observance universally; to restore respect and honor for the Ten Commandments as a whole; to encourage the repeal of laws which enforce the keeping of Sunday by civil authority; and to defeat the adoption of any calendar which would disrupt the seven-day weekly cycle.

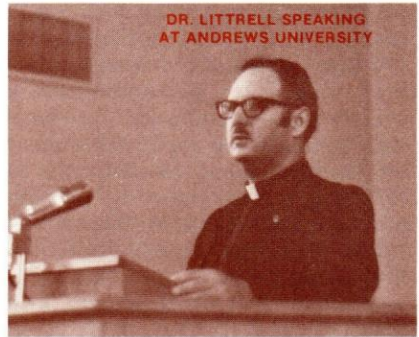
In 1944 a committee of six had been formed, and circular letters were sent to a considerable number of known Sabbatharians, the favorable responses to most of which resulted in the naming, by the charter members, The Bible Sabbath Association.

By early 1945 the first officers and directors had been chosen, and a constitution and bylaws were adopted. Now, almost 35 years later, the Bible Sabbath Association is shining forth in a brighter way than ever before, with membership in several foreign countries and an outreach to several thousand each year.

What an exciting way for all Sabbatharians to work together in a united effort to carry out our dreams and desires for a truth that we love! It is thrilling to me in these days of disillusionment to find a great host

of honest and unselfish men and women who will work together with one purpose to spread the message of Sabbath reform to all the ends of the earth.

I like to think of the Bible Sabbath Association as an instrument being used of God to build bridges of understanding and tear down walls of mistrust and prejudice that have been built up through the years because of our various backgrounds, which are divided into ethnic origins and educational, theological, economic, and class differences.



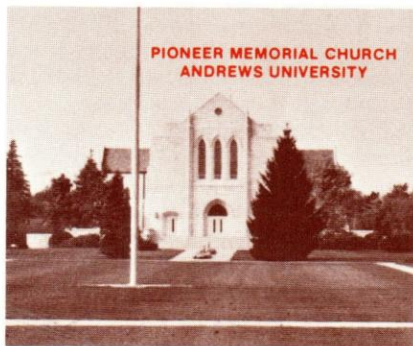
I think the mammoth struggle that exists among Sabbatharians should concern us all. There has been, and still is, somewhat—although to a less degree—a spirit of competition among us. Ambitious leaders have been hesitant about cooperating with other Sabbatharians for fear that they would gain an advantage, and they allowed the spirit of competition to affect their relations with other team members. We have been so anxious to excel; we wanted to excel one another.

In the early decades of our history we withdrew into isolated strongholds, where we remained on the defensive, surveying the terrain through narrow loopholes in the fortifications. Some of us often manifested an exclusive imperialism—a feeling that we alone had the key to reaching the world with the

Sabbath truth and that all other movements were secondary or irrelevant in evangelism. We have competed with one another for members—while leaving some legitimate areas of evangelism virtually untouched. As the result our witness has been weakened. We have shown the world an ugly, fragmented picture of Christ. We have brought confusion. We have weakened our warfare against the united kingdom of Satan.

During times of war, we learn as never before how much larger the local unit, the national unit, or the international unit must be if it is to reach its highest efficiency in military action. The local militia held apart from a vaster force of resistance or attack is more vulnerable to defeat by the enemy. So likewise the national units in that vaster, nobler army of God must likewise be made larger if we are to win over the united kingdom of darkness.

There is an old legend of a general who found his troops disheartened. He believed it was because they did not realize how close they were to the other divisions of the same area on account of a dense growth of trees and shrubbery. Orders, therefore, were given to "burn the underbrush." It was done, and they saw they were not isolated as they had supposed, but were part of one great army.



The result was that their courage revived and they went forward in triumph. So let us burn the brushwood between the people of God—the brushwood of prejudice, mistrust, and separation. We all have far more in common than we think. We are all under the same Captain. Let the brushwood be burned away in the glow of united song and in the enthusiasm of common worship.

Competition, under the proper set of circumstances, could be conducive to vitality and growth; however, it could also be very dangerous and damaging, especially when the community is small and the work to be done is so great. The competitive spirit is quite the opposite of Paul's counsel to "let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem other better than themselves" (Philippians 2:3). If we would all conscientiously heed this injunction, it would probably remove one of the greatest sources of friction between us.

Most of us have basically the same form of worship, which for the most part is copied from the Baptists and Methodists of the United States in the 1800s. There are exceptions, of course. The Worldwide Church of God, for example, has the classroom lecture type worship service in which one sits quietly listening to the sermon-lecture by Mr. Armstrong. The typical Worldwide Church minister sees himself as a teacher, sometimes interjecting Greek or Hebrew words into his regular Sabbath morning message.

The worship service of the Seventh-day Pentecostals is likely to be more exuberant than most of the rest. The singing is bouncy and the sermon has emotional overtones, mostly dealing with personal experiences, and is geared at getting the people to "walk the aisle for

Jesus.”

Very few Sabbatarian churches, mostly isolated Seventh Day Baptists, and Seventh-day Adventists are organized around a worship catalyst, where the worshiper receives a printed “order of worship,” meditates in quiet reverence with the deep organ tones of classical anthems, listens to appropriate prayers, either said extemporaneously or read at proper intervals, ending with a short devotional-type sermon on some religious-sociological topic.

One group of Sabbath believers with a classical Pentecostal background, The Church of God at Jerusalem Acres, Cleveland, Tenn., has a combination of elements of worship which reflect a Judaic model for its liturgy.

It is very common for all of us, regardless of our denominational heritage, to cling to past forms of worship which may be completely oblivious to the changing world around us. It is easy for us to feel that “our way is the best way,” that “this is the way we have always done it, so why change?”

In 95 percent of our doctrine we are all in agreement; and in 2 percent total disagreement; and in 1 percent, what you might call shaded areas. So you can see we are far closer together than we are apart. However, we have tended to stress our differences rather than our likenesses. We seemed to take pride that we were different.

Frankly, we have tended over the years to hold some very firm opinions about and against one another:

“The Seventh Day Baptists are going to die out unless they come along with us. We are the remnant people and have the Third Angel’s Message.”

“The Pentecostals are kind of ignorant, emotionally unstable people, they wouldn’t make very



DR. LITRELL AND DR. BACCHIOCCHI IN FRONT OF PIONEER MEMORIAL CHURCH.

good Adventists anyway.”

“The independents are all rebels. They can’t submit to government and authority, and so that’s why they aren’t a part of the remnant church.”

And the independents are thinking. “Those Seventh-day Adventists hold the writings of Mrs. Ellen G. White equal with the Bible; they surely are a cult.”

All this sounds familiar doesn’t it, because that is the way we have been thinking for many, many years. Those are verbalizations of the walls that have been erected by critical spirits that have divided us.

I personally feel that there are too many divisions among Sabbatarians. Perhaps we all wish for union, but the question that remains is “on what terms?” Certainly it cannot be at the sacrifice of convictions.

There are certain distinctive contributions which have been made by the various branches of the larger faith in which we all believe that are elements of strength and points of excellence which are not equally conspicuous in other denominations. The various notes that are being struck by the different traditions from different moods and temperaments give a much fuller, richer volume of praise, worship and service to our God. As well as Sabbath reform, the following movements, in my

opinion, have these distinctive qualities to share with the larger faith:

Seventh-day Adventists — health reform.

Seventh-day Baptists — social concern.

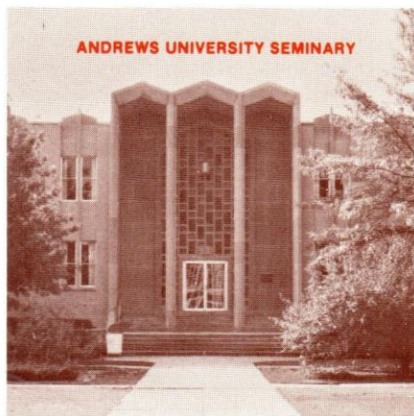
Seventh-day Pentecostals — zeal and enthusiasm.

Yahwists — The recognition of the sacred names of Yahweh and Yahshua.

The Seventh-day Churches of God — The quest for apostolic faith and practice, the emphasis of The Church of God (Jerusalem Acres) being the fulfillment of Bible prophecy.

Seventh-day independents — The free exercise of the individual's conscience in matters pertaining to religion.

I maintain that God has much more light to fall from His Holy Word and we should try to live with our eyes and minds open for that fuller light. Let us practice theological hospitality, realizing that the ultimate test of discipleship is not theory but practice; by our love and devotion to the Master and to one another; remembering the words of our Savior, who said: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 14:35).



There is need for a sustained and organized effort that transcends all denominational and sectarian barriers to awaken the people of God to the potential dangers that face us ahead in a pluristic society, and to cause us to become more responsible to our divine purpose. I believe that the Bible Sabbath Association, with its emphasis on ecumenism, is helping to meet this need. In all of this we are meant to have a large and honorable part.

We are living in the most glorious days of Bible prophecy since the beginning of the Protestant Reformation with Martin Luther. There is opening to us a wide and effectual door of opportunity for advancement in the right as God gives us right. God wants a balanced people. We must be a living, moving people. He is a moving God, and He's building His kingdom with moving people.

We must pray for guidance out of our rivalries into that willing cooperation which will produce vision and mission for the whole kingdom of God to be united and walk in the light of the Holy City.

We haven't had the reputation over the generations for mutual love, brotherhood, and unity. It will seem odd to the world that we are working together these days; but if we will unite, we will write chapters in the annals of ecclesiastical history more glorious than any of its past.

Ecumenism can provide the foundation for the future. The spectacle of our time of dissent and disunity in the "larger faith" of the Sabbatarian community is an offense to our blessed Saviour. How it must grieve His sacred heart that His body is so broken and divided! We have an obligation to repair the breach between us and to help give life and guidance to a confused and frightened world. We are not

competitors; we are co-laborers in building the kingdom of God.

Effective blows are not struck with extended fingers but with a solid fist. We may differ in our taste as to ritual or polity, in varying interpretations of the eternal mystery, be as distinct as the fingers of the hand, but we may also in that useful variety be so knit together and held within the power of a common passion for righteousness that in a splendid "unity of the spirit" we shall go forth to conquer. This finer and firmer unity will not be attained by an arbitrary suppression of differences but by the fuller development of the distinctive contributions which each branch of the mighty vine of organization is making to aggregate result.

Sabbatarian commitment to ecumenism is radically new. For the most part we are living to the past, clinging tenaciously to obsolete concepts and methods that have well served their purpose in their day. We are struggling with "it's never been done this way before" syndrome. Ecumenism seems to be a "big idea" for some to grasp, especially when we have been educated in a manner which amounted to a practical denial of this idea.

When some people think of ecumenism they think only in negative terms: the World Council and the National Council of Churches; the Papacy, or the beast power. It hasn't dawned on them yet that just as there is a false spirit of ecumenism, there is also a true one. The false is the gathering of the tares to be burned in the battle of Armageddon; the true is the choice wheat of Yahweh to be gathered in the united kingdom of God.

Considering the point where most of us started, we are indeed making progress. We are gaining a greater degree of maturity in recognizing the positive distinctives

of others.

Open forums such as this one provide for frank and free discussion in which we can all participate and consider the viewpoints of others, giving us a more generous supply of toleration for differing view points.

Today we see the entire Sabbatarian movement walking across the stage of historical transformation. In such a time as this it is most difficult for those of us who are progressive in our thinking to be patient, especially when the spirit of sectarianism blocks the way.

The Holy Spirit is making us one. He has dug some channels between us, and the many small streams are flowing together, destined to become as a mighty river. Often I become impatient when I think of what we ought to be and could be, and how long it is taking us to get there. But I rest in the confidence of the Lord that in His due time it shall be.

In our present stage of development I suppose I wrestle with the ideal and the real. To be mature is to see the ideal and live with the real. To fail to accept the real only and reject the ideal is to be immature. We must not be critical of the real because we have a vision of ideal. We must not reject the ideal because we live with the real. True Christian maturity is to live with the real but to cling tenaciously to the ideal.

We must give attention to what God is doing and what He wants us to do. We are seeing walls of denominational prejudices slowly but surely coming down among our people.

The goodness of God is healing the wounds of the past and restoring our spiritual strength. No longer do we have to exist in isolation—in separation—if we follow God's plan for unity. I'm so enthused about

what God is doing today that I am on cloud nine and going up!

I believe that it is time for an upward move, a broader vision! It's time to make big plans. Today I tell you, this is the time! God has been preparing us for such a time as this—now we must move forward. If we muff it, we lose, and God will raise up someone else.

Let's raise our sights. Let's catch a new vision! Let's not limit God to our ecclesiastical mold.

There are two principles we need to establish as we seek God's guidance for His people today. The first is the "come and see" principle which is the main principle of discernment. What is God doing today? Come . . . see what He is doing today . . . not what He did yesterday. The other principle is that there are "things that are for the days to come." None of us has achieved the full vision yet! We need to have our hearts open. We need to be open with ourselves, with each other, and above all to our Heavenly Father, and to trust the Holy Spirit to guide us into the future.

The key to changing this Sabbatarian world of ours, which is in the midst of denominational and sectarian chaos, is not going to be found in ecclesiastical legislation by the bureaucracy at central headquarters; it will be and can be found only in forgiveness. This virtue in our lives is not optional—it is commanded. It is not exclusive, but is universal. It is our responsibility and privilege to extend to our brothers and sisters across denominational boundaries the hand of reconciliation. If we are willing, God will use us in this capacity, both Sabbatarian and ecumenical.

The words of the familiar hymn ring in my ears:

*"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest*

*Thy tents shall be our home;
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."*

*"Lead on O King Eternal,
We follow, not with fears,
For gladness breaks like
morning
Where-e'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of Might."*

Are we sure that we are following the king? Following will mean separation from the past and going forward, building a loving unity and extending our expectations. We must not be building our own little kingdoms, but God's united kingdom, of which there shall be no end! God's kingdom is roomy enough for us all, and until we can say, "I accept you as you are," we have missed following the King. We must freely accept one another and allow the Holy Spirit to lead different people differently!

In essentials we can have unity; in nonessentials, liberty; in all things charity. It is imperative that we move forward together and cooperate with each other, actually complementing each other.

The path toward total cooperation without hesitation will not be smooth. There will be times of severe testing, but we must continue to engage in pleasant concourse together, thereby achieving necessary insight, understanding, and appreciation for one another.

Those of us who would spend our time in defending our own particular brand of denominationalism, with no concern for ecumenism, are not even doing anything as respectable as fiddling while Rome is burning. We must listen to the Holy Spirit fresh, moment by moment, day by day,

and not be bound by or to past experiences.

We must not become complacent, thinking that the work is done. A thousand times no! We have only just begun. Ecumenism is just now coming to age among Sabbatharians. We are just realizing our potential. Nor can we be flattered by our progress, for the lessons of history have taught us that when success crowns our efforts, that is especially the time to watch, to pray, and—above all—to be humble!

Let each of us stand in his own chosen place and say with gladness of heart, "Other sheep He has which are not of my fold. Them also He will bring, that at last there may be one flock and one shepherd."

In the name of the Father, and the Son, and of the Holy Spirit, Amen!



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If you are moving, please let us know four weeks before changing your address. Place your old address copied from a past issue in the box. Print your new address in the second box. We must have zip code. Send to Bible Sabbath Association, Fairview, OK 73737.

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Does the Bible C The Two Law

THE TEN COMMANDMENTS or The LAW OF GOD

1. Was spoken by God (Deuteronomy 4:12,13).
2. Was written by God on tables of stone (Exodus 24:12).
3. Was placed inside the ark (Deuteronomy 10:5).
4. Was right, true, and good (Nehemiah 9:13).
5. Was a law by which a man could live (Ezekiel 20:11,13,21; Matthew 19:17).
6. Is a perfect law (Psalms 19:7).
7. Christ did not come to destroy it (Matthew 5:17).
8. Jesus came to magnify the law and make it honorable (Isaiah 42:21; Psalm 138:2).
9. Not one jot or tittle shall pass from the law till all be fulfilled (Matthew 5:18).
10. We must not break even the least of the law (Matthew 5:19).
11. Is the perfect law of liberty (James 2:12).
12. Is established through faith in Christ Jesus (Romans 3:31).
13. Is a spiritual law (Romans 7:14).
14. Is a law that is holy and good (Romans 7:12).
15. Is called the royal law of the Scriptures (James 2:8).
16. Was proclaimed by God Himself, and God added no more (Deuteronomy 5:22).

The Ten Commandments of God are perpetual and immutable. Any offense is a definite violation of one of the Ten Commandments. These commandments must be taught. The deception that God's cross has had a worldwide sowing, and how horrible the harvest is.

But the searchlight of God's precious Word focused squarely on the Law of God. People are everywhere awakening to the fact that the Law of God is the Law of crucifixion of the Lord Jesus Christ.

THIS LAW REMAINS FOREVER

—This is available in tract form from the Church of God

Contradict Itself?

vs Contrasted

THE CEREMONIAL LAWS or The LAW OF MOSES

1. Was spoken by Moses (Deuteronomy 1:1 to 6).
2. Was written by Moses in a book (Deuteronomy 31:24).
3. Was placed in the side of the ark (Deuteronomy 31:26).
4. Was not a good law (Ezekiel 20:25; Hebrews 9:9,10).
5. Was a law that caused death (Ezekiel 20:25).
6. This law made nothing perfect (Hebrews 7:19).
7. Christ abolished this law (Ephesians 2:15).
8. Christ took this law out of the way by His death on the cross (Colossians 2:14).
9. Christ was the end of this law (Romans 10:4).
10. Was a yoke of bondage (Galatians 5:1).
11. Is the law of a carnal commandment (Hebrews 7:16; read for clarification verses 17-20).
12. Is contrary to us and is our enemy (Ephesians 2:15; Colossians 2:20).
13. Was the handwriting of ordinances (Colossians 2:14; Hebrews 9:10).
14. Was a law of shadows for good things to come (Hebrews 10:1; 8:5).
15. Was a law of death and persecution (Hebrews 10:28; see opposite in verse 29).
16. Leaders in Israel had to add more rules and regulations to this law because it was so imperfect (Matthew 19:7,8; 23:1-5; John 7:22,23; Acts 13:39).

able. The crime wave that is sweeping the world, wherein each
should make every father and mother carefully consider that
s holy Commandments have been abolished and nailed to the
est!

ly on the situation will clearly discern long-hidden truth, and
oses, not the Law of God, was abolished and abrogated at the

THIS LAW WAS ABOLISHED

The Sabbath From Adam To Moses (Part 4)

GEORGE DELLINGER



WE HAVE seen that the Bible and history show clearly that the people who served God from Adam on kept the Sabbath. Next we come to Moses and Aaron. It is frequently suggested (and generally assumed) that either Israel knew nothing of the Sabbath while in Egypt, or if they did, their condition of servitude prevented their keeping it. However, to the surprise of many (and dismay of some), there is considerable reason to think that Israel not only knew of the Sabbath but that many Israelites observed it.

It is a fact that Joshua 24:14 says that at least some of the Israelites served false gods in Egypt. But that is no reason to assume this means every one of them did. God always preserves for Himself a remnant, however small (cf. 1 Kings 19:18). While some, or even many, Israelites may have worshiped Egyptian idols, the family of Moses is good evidence that not all did, and Exodus 1:17 mentions the midwives who feared God.

Furthermore, the Midrash records the following: "He [Moses] saw that they had no rest, so he went to Pharaoh and said: 'If one has a slave and he does not give him rest one day in the week he dies; similarly, if thou wilt not give thy slaves one day in the week rest they will die.' Pharaoh replied: 'Go and do with them as thou sayest.' Thereupon Moses ordained for them the Sabbath day for rest."¹

Further along we find this: "The Israelites possessed scrolls with the contents of which they regaled

themselves . . . each Sabbath, assuring them that God would redeem them. Thus because they rested on the Sabbath, Pharaoh said to them: Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words. . . Let them not take delight or rest on the Sabbath day."²

In Exodus 5:1 and 10:9 we read that Moses and Aaron said to Pharaoh that he should let Israel go to keep a feast unto God. Gilfillan points out this feast may have been the Sabbath because of Pharaoh's words in Exodus 5:4,5: "Wherefore do ye, Moses and Aaron, let the people from their works? . . . Ye make them rest [sabbatize] from their burdens." Gilfillan then adds that immediately upon leaving Egypt they kept the Sabbath (Exodus 16), and that in Exodus 12 the Passover references to seven days, to rest from work, and keeping a holy convocation all suggest Israel was already well acquainted with such things.³

Perhaps the most striking proof that the Sabbath was well known before the giving of the Law at Mount Sinai is found in Exodus 16, three to four weeks before Israel arrived at Sinai. In this chapter the Sabbath is seen as something known and accepted. But whether new at that time or not, this is definitely before the Ten Commandments were given.

In verses 22-24 the Israelites were told to gather enough manna for two days and promised that it would not breed worms or stink. In verse 25 Moses tells them the next

day is the Sabbath, and he repeats it in verse 26. When some of the people broke the Sabbath by looking for manna on that day (verse 27) God angrily demands to know how long Israel was going to refuse to keep His laws, specifically the Sabbath (verses 28,29). So then the people rested on the Sabbath (verse 30).

The Sabbath was a well-known institution in Israel, something they had been acquainted with long before this time, indeed, all their lives. *The Catholic Encyclopedia* says, "The Sabbath is first met with in connection with the fall of the manna, but it there appears as an institution already known to the Israelites."⁴

Adam Clarke writes: "There is nothing either in the text or context that seems to intimate that the Sabbath was now first given to the Israelites, as some have supposed: on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed."⁵

Joseph H. Hertz, speaking of Exodus 20:8 states: "The use of the word *remember* may indicate that the institution was well known to the Israelites, long before their manna experiences; that it was a treasured and sacred institution inherited from the days of the Patriarchs."⁶

Samuel Wakefield, in discussing the mention of the Sabbath in this case, says that it was "the recognition of an institution which had been observed from the beginning, and had never been either forgotten or suspended." He adds, "There is not the slightest intimation in the passage that the event which it records was the original institution of the Sabbath," but, rather, "the contrary seems to be the natural inference from the whole narrative. The Sabbath is spoken of exactly in the manner in which a historian would speak of a

well-known institution."⁷

Yes, when God says in Exodus 20:8 to "Remember the sabbath day," He is referring to something Israel knew about, or they could not have "remembered" it. Sir Charles Marston says, "The very word *remember* presupposes that the Sabbath Day was already in existence."⁸

Wakefield, in discussing the giving of the Ten Commandments, makes the following remarks: "We are not to suppose that the Decalogue imposed new duties upon men which had never been before required. It only enjoined those which had been previously instituted. . . The giving of the Decalogue, therefore, did not originate the laws which it contains, but was only a republication of them in a new and convenient form, and under circumstances which were calculated to make them most solemnly impressive." He then presents the following cogent observation: "The fourth commandment contains two distinct allusions to the previous institution of the Sabbath. The first is in the clause 'Remember the Sabbath-day,' which represents the Sabbath as having been previously instituted. . . The second is in the reason assigned for keeping the Sabbath. It is 'the Sabbath of the Lord thy God'; the day which he 'rested' from all his creative work. 'Wherefore, the Lord blessed the Sabbath-day, and hallowed it.' Thus the seventh day was set apart from the beginning as a holy day of sacred rest."⁹ These words are from a man who was a conscientious Sunday keeper. But every Sabbath keeper can agree with his honest statements.

Charles Buck says that the fact that the Sabbath is not mentioned in the patriarchal age is no proof against it, any more than "it is against existence from Moses to the end of David's reign, which was

near 440 years."¹⁰

No honest mind, open to and seeking the truth, can any longer deny that the Sabbath was in full force from Adam to Moses. No honest mind can any longer claim the Sabbath was first instituted with the giving of the Ten Commandments. The holy Seventh-day Sabbath of the eternal and unchanging God has always been kept by His people, is being kept today, and will be kept through all the ages of eternity (Isaiah 66:23).

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Sabbatarians in Soviet Union Are Split Into Two Groups Over Relation To "Caesar"

FRED MEGENDORFF

Is what happened in the Soviet Union among Seventh-day Adventists an indication of what may soon happen in other countries as governments seek to exercise stricter control over religious activities of their citizens?

Last year the then president of the General Conference of Seventh-day Adventists, Elder R.H. Pierson, visited churches of his denomination in the USSR, staying from August 17 until September 5 and visiting several local congregations. In a question-and-answer session

after a talk on his trip given at Fletcher, N. Car., Elder Pierson stated, "We could preach freely. There are some subjects that it is better to stay away from. It isn't best to talk about the imminent appearing of Christ, because the Socialist system has 'something better' to offer than the return of the Lord." He also mentioned that the church is not able to do any publishing, except such items as morning devotional books with texts only—no comments.

He added, "The Russian

The Kremlin and St. Basil's Cathedral



concept of religious liberty falls a little short of the western understanding of what religious liberty is. In the USSR, freedom of conscience . . . is freedom to evangelize and spread one's belief outside the church."

Elder Pierson was able during his stay in the USSR to speak with government officials concerning such matters as compulsory school attendance on the Sabbath. He said, "It is very easy to sit in Fletcher or Washington and decide what you are going to do." The people who are being persecuted in the USSR "are not punished for their religious beliefs but for their violation of Soviet law."

So on one hand we have officially recognized denominations—Baptists, Seventh-day Adventists and others—who are seeking to operate in compliance with laws and restrictions in order to keep their recognized status. On the other hand, for each officially recognized group, there is probably one or more underground groups. Of the Seventh-day Adventist underground group in the USSR, Elder Pierson commented:

"There are some that many years ago went underground. And those people we have no contact with today, because . . . Seventh-day Adventists believe that, as far as it does not conflict with the conscience or the teachings of God's Word, we should be law-abiding citizens. So we haven't had contact with those who have gone underground."

One of these underground groups, the Church of the True and Free Seventh-day Adventists, is headed by Elder Vladimir Shelkov, who was tried in Tashkent last March 12 and sentenced to five years in a corrective labor camp. Elder Shelkov, who has already spent many years in prison, is in his eighties, according to Amnesty International.

Two days later, also in Tashkent, Anatoly Kochergin was seized by police for transporting 200 books published illegally by an underground Seventh-day Adventist printing plant. His fate is not yet known, but it is probable that he was interrogated in an effort to learn the location of the printing plant.

One member of the underground Seventh-day Adventist Church recently said, "There is not one family that has not felt the oppression." He mentioned disruption of worship services and confiscation of literature. This literature ranges from religious textbooks to books on human rights, many of them said to come out in hard cover and to be as professionally printed and illustrated as officially published books.

He asserted, "We don't reveal how many we print, but . . . we have plenty in reserve in case those in the hands of our believers are taken away. Tens of thousands of people have these books."

Underground Baptist groups maintain close ties with their Seventh-day Adventist counterparts.

When asked for a comment, an official of the USSR council on religious affairs refused to discuss the issue, saying that since these groups are not registered, he would know nothing about them.

The question splits religious groups apart in many nations: Just how much can a Christian cooperate with an oppressive government? Where does Christ end and Caesar begin?

The seventh-day Sabbath was known by the people of God even before it was given from Mount Sinai (Exodus 16:1, 26 and 19:1).

How Can You Keep The Sabbath

In a Round World?



Many people find it hard to grasp the "round the world" argument. It is also difficult for one who does not understand it to explain it.

Let us try to make it clear. Sunset ends the day. Imagine a man able to get around the world as fast as the sun. He starts from London, going west when the sun is setting on Monday; he keeps up with the sun, so that to him the sun is still setting but is never set, and it therefore still remains Monday to him. When he gets back to London it is still Monday to him; Londoners, however, will tell him that it is Tuesday, for to them the sun did set. Twenty-four hours have passed, and it is setting again. Clearly a day has passed, and he must correct his calendar by adding a day.

Let him go east as fast as the sun, but he will meet the setting sun halfway round, and again in London; so to him two days have passed, but Londoners have had only one sunset—just twenty-four hours, so again he must correct his calendar, this time, by subtracting a day. In practice, the traveler

corrects the day as described, but long before he reaches London. He corrects it on crossing the "day line," an imaginary line following, more or less, the 180th meridian but swerving in some places to avoid dividing certain islands and countries.

Long after the Monday sun has set to Jerusalem and Tuesday has begun, it is still Monday in London. God said the sun is to rule the day. When the day is ended in London it is still on in New York. Sunday begins in Jerusalem hours earlier than in London; even more hours earlier than in New York. As we call midday (the time when the sun is highest) 12 o'clock, it must be 12 o'clock in Sunday in New York

Does all this make it impossible to keep Sunday in Jerusalem, London and New York? Of course not. Is Sunday the same period of time in each of those cities? Certainly not. Is it the same day? Decidedly, yes. The day is governed by the sun, so as the sun travels the day travels.

As the "round the world" question does not affect Sunday observance, why is it hurled at God's Sabbath? Because the father of lies is the author of it, and he can not bear to see people serve God.

If Sunday can be kept (and we have never heard that disputed) it is evident that the Sabbath can, for the Sabbath is just the day before Sunday. Besides all this, it must be evident that the merciful and Almighty God who made the world, the sun and the day, would not command man to do an impossibility. Therefore, when He commanded man to keep the Sabbath, telling him it is the last day of the week, it could not really be difficult for him to know and keep that day.

Deliverance Of An Old Time Sabbath Keeper

THERE were three generations of Sabbath observers in the Stennett family of England in the seventeenth and eighteenth centuries. Edward Stennett was a non-conformist Sabbatarian preacher who studied medicine in order to gain a livelihood in those troublous times. His son, Joseph Stennett, born in 1663, was well known in London as a writer and preacher. And Joseph's son, Samuel Stennett, followed in the steps of his father as pastor of the Sabbath keeping congregation in London and as a writer and poet. His pen it was that gave us the Sabbath hymn,

*"Another six days' work is done,
Another Sabbath is begun."
and also that other familiar hymn,
"Majestic sweetness sits enthroned
Upon the Saviour's brow."*

Edward Stennett kept the Sabbath in the days when nonconformity with the state church brought persecution. Of Joseph, his son, it was said that he had learned to love liberty as he "attended his father a considerable time in prison for the cause of conscience and religion," in the reign of Charles II.

To the published *Works of Joseph Stennett* (London, 1932), some writer prefaces an account of Edward Stennett's life. "While I speak of his sufferings," says a writer, "it may not be amiss to preserve an account of one very extraordinary deliverance he met with, which I have heard his son relate the following manner: "He

dwelt in the castle of Wallingford, a place where no warrant could make forcible entrance, but that of a lord chief justice; and the house was so situated that assemblies could meet, and every part of religious worship be exercised in it, without any danger of a legal conviction, unless informers were admitted, which care was taken to prevent; so that for a long time he kept a constant and undisturbed meeting in his hall.

"A gentleman who was the commission of the peace, and his very near neighbor, being highly incensed at the continuance of an assembly of this kind so near him, after having made several fruitless attempts to get his emissaries admitted into the house in order to secure a conviction, in the rage of disappointment, resolved, together with a neighboring clergyman, upon doing it by subordination of witnesses.

"They accordingly hired some persons fit for their purpose, to swear they had been at those assemblies, and heard prayer and preaching there, though they had never been in the house on those occasions. The clergyman's conduct in this affair was the more censured in this affair was the more censured because he had professed a great friendship for Mr. Stennett and was under considerable obligations to him, having often had his assistance in the way of his family, without any reward.

"Mr. Stennett, finding an indictment was laid against him on the Conventicle Act, founded upon the oaths of several witnesses, and being well assured that nothing but

perjury could support it, was resolved to traverse it, and accordingly did so.

* "The assizes were held at Newbury, and when the time drew near there was great triumph in the success the gentlemen proposed to themselves; when on a sudden the scene was changed.

"News came to the justice that his son, whom he had lately placed at Oxford, was gone off with a player: the concern whereof and the riding in search of him prevented his attendance in the court.

"The clergyman, a few days before the assizes, boasted much of the service which would be done to the church and the neighborhood by his prosecution, and of his own determination to be at Newbury to help carry it on: but to the surprise of many his design was frustrated by sudden death.

"One of the witnesses, who lived at Cromish, was also prevented by being seized with a violent and sad disease, of which he died. Another of them fell down and broke his leg, and so was hindered.

"In short, of seven or eight persons engaged in this wicked design, there was but one left who was capable of appearing. He was a gardener, who had been frequently employed by Mr. Stennett at day labor, but never lodged in his house nor was admitted to the religious assemblies held there. They thought to make him, as he was a servant to the family, a very natural evidence, and kept him in liquor for several days for that purpose.

"But coming to his reason just as the assizes drew on, he went about the town exclaiming against himself for his ingratitude and perjury as well as against those who had employed him and absolutely refused to go. So that when Mr. Stennett came to Newbury, neither prosecutor nor witness appearing against him, he was discharged.

"Many a time in those days of oppression, witnesses of truth and liberty of soul were constrained to sing with the Psalmist: "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick." But God was on the side of truth, and through dark days the torch of truth was kept burning in faithful hands.

"Now it falls to the last generation of believers to bear the light onward to the end of the way. And with forces of oppression gathering to repress and obscure the light, we gather courage and inspiration from the story of delivering mercies through the ages long past. The living God is still our God, and will be our guide unto the end."



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§ “Sabbatismos” § (A Sabbath Rest)

Sabbath Keepers are frequently told that obligation to observe the Sabbath is not mentioned in the New Testament. This is a mistake. In Hebrews 4:9 there is a most positive and unequivocal statement concerning the matter. I am well aware that this does not appear in the common authorized translation. In the margin, however, of any reference Bible may be found a correct rendering of the word which in the Authorized Version is translated “rest.” Standard Greek-English lexicons define this word as “Keeping of a Sabbath upon the Sabbath.” It *does not* mean rest in general. It does not mean rest upon any day or anywhere. It does not, as some seem to think, mean the eternal rest, but the keeping of the Sabbath upon the Sabbath, which would be, in common parlance, expressed by the term Sabbath keeping. The translation of the verse above referred to should be, “Therefore Sabbath keeping remains to the people of God.”

A careful study of the context brings to light an interesting feature of this epistle. The purpose of the letter is seen to be to show that the ceremonies, under the Mosaic law, typified Christ, and that when the antitype came the types ceased to be operative, but, to prevent any misunderstanding, the author, whoever he was, teaches in a most masterful manner that the Sabbath, although in its nature ceremonial, did not typify Christ or the Gospel. Christ did not usher in the antitype prefigured by the Sabbath. The conclusion which follows is most logical: “Therefore Sabbath keeping remains to the people of God.” Why

does it remain? Because the antitype had not yet come.

The Sabbath is thus seen to be a connecting link between the past and the future, reminding us that the same God who brought forth the earth and fitted it for man’s abode has, in his infinite love and wisdom, prepared for us a still more blissful home.

A more conclusive argument on the Sabbath question could not have been given than this one by the author of the Epistle to the Hebrews.

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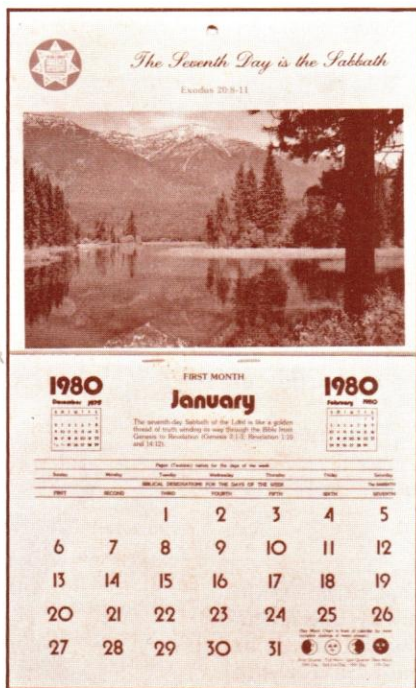


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